

# THE BAPTIST RECORD.

OLD SERIES VOL. XXXII.

JACKSON, MISSISSIPPI, MARCH 12, 1908.

NEW SERIES VOL. X. NO. 11.

## The Legs of the Lame.

Solomon says: "The legs of the lame are not equal"—not equal in length, nor in strength. Mr. Spurgeon commenting on this, in his day, to the students, in the Pastor's College, said that, he had seen good brethren hopping, limping and falling about in their efforts to make progress in the Christian race, and making none, because they had not developed symmetrically; that some would have a great, long doctrinal leg, finely developed along by the side of a short, skinny thin weak leg for the practical things in religion.

No doubt, we all have seen the same thing, in our day—a brother with a great long doctrinal leg, able to make the stride of a Colossus, along by the side of which he carried a little puny, short leg for practical things. He does all his walking on one leg; and a right sorry spectacle does he make before angels and men.

We have all seen the other brother too, for his tribe is numerous. He has a great, long, handsomely developed leg, for what he calls the practical things, in religion; but his doctrinal leg is thin, boney, withered, short and weak. In fact he scouts the name and idea of doctrine—it is a stench in his nostrils. If this brother was building a house for his family, he would not have any frame work at all—it would all be siding, plaster, paper and paint. But because of the uneven length, size and strength of his legs he is lame; and being lame, he wobbles and limps about in the Christian race, when he might be skipping around on two good, sound legs, had he so elected in the earlier years of his life.

We sometimes see this lameness manifested in our great mission work. You will occasionally see a very amiable brother, with a big, fine, long, strong Foreign Mission leg along by the side of which he carries a little, short, emaciated Home Mission leg. He too, is lame; for his legs are unequal—unequal, because he has used the one and neglected the other. Pitiable sight this; for if he should happen to be the pastor of a church, his church will soon have to go to the hospital for the same trouble.

Then again, we have all seen the good brother, who had a fairly well developed Home Mission leg, while there dangled from his side an absolutely dead member, so far as his Foreign Mission leg was concerned. I met two of this kind in one day this week. Somebody is responsible for this lameness and lopsideness in our mission work. It's deplorably prevalent right here in our midst.

But there is a cure for all this one-leggedness in our modern church life. Take our mission work; it is easy enough to preserve symmetry of development in that, the way being plainly mapped out before we start. Our mission boards, our servants whom we have chosen to study the fields, and report the varying conditions and needs, do so every year. After a close study of all the conditions, they have asked Mississippi Baptists for \$45,000 for Foreign Missions and \$30,000 for Home Missions; and Mississippi Baptists, in convention assem-

bled, pledged themselves to do their very best to raise all of both amounts. One is as binding as a pledge as the other. Loyalty to the work of the denomination demands that every one of us shall lay himself out to the last link to raise every dollar of both appropriations. Let every one of us see to it, that there shall be no lameness in our great mission work in this year of our Lord, who says, "the field is the world." "World-wide" Missions is not world-wide, if any part of the world is left out. Cuba, in its way, is as much a part of the world, as China in its way. Our Foreign Mission Board does not deal directly with "world-

## Just What You Are Looking For.

Turn right this moment to page number 4, run your eyes down the first column till they fall on the words: "Important to Our Subscribers," and read carefully the three propositions there. When you have read several times these propositions, decide before you lay the paper down, where you stand and which one you will accept, and act at once, because you ought to do something. If you have paid up, especially if you have paid in advance, you have our sincere thanks.

wide" missions—it only takes that part of the wide world that lies beyond the seas, including Mexico; nor does our Home Mission Board deal directly with world-wide missions—it takes that part of the wide-world that lies on this side of the high seas, including Cuba, Isle of Pines and Panama. It takes the combined efforts of the two boards to accomplish "world-wide" missions in the fullness of what that phrase means.

What we need, then, is for every Baptist in this Southland to get two good strong legs under him, and get them today—a good, long strong Foreign Mission leg; and a good, long strong Home Mission leg; then, and not until then shall the lame leap as the hart, walk and not be weary, run and not be faint, lie down and his rest be sweet, rise up and his work be safe and sane. Look at it and see if it be "safe and sane" for a great missionary body, like Southern

Baptists are to have only one, strong leg when they could have two. There are more Catholics in Baltimore, St. Louis and New Orleans than there are in Rome today. There are four million lost souls in the territory of the Southern Baptist Convention, west of the Mississippi; and there are at least five millions east of the great river. This number is being increased every year by the coming of the foreigner by the thousands. It is neither safe nor sane nor right in the sight of God to let these millions go without the gospel who lie daily at our doors, as Lazarus at the rich man's gate.

Russia had to withdraw from Manchuria because her footing at home was weak. The people who have the strongest footing in this Southland ten years from now will be those who can do most for the lost in "the regions beyond." Firm footing in the South will give firm support to China and Japan. **The Home Mission Board is the best asset the Foreign Mission Board ever had; or ever will have.** Pull the Home Mission leg from under our Foreign Board, and pitiable indeed would be the wail that would come from our men and women on the far-flung battle line for help, which they could not get. If it is safe and sane to plan for a large contribution for Foreign Missions—and I allow no man to surpass me in my zeal for that great cause—it is equally safe and sane to plan for a large contribution to Home Missions; for the hand of God is seen in both, and he

"Who saves his country, saves all things;  
And all things saved bless him;  
Who lets his country die, lets all things die;  
And all things dying, curse him."

W. P. Price.

We take the liberty of publishing the following letter for the good we hope it will do:

Dear Brother Bailey:

Your editorial caused me to look at the label of my paper, and to my surprise I find myself in debt to the Record to the amount of \$8.00. You are right, however, I owe the amount and shall pay every cent of it. But I am a poor boy, and can't pay all right now, so with your consent, I'll send you a money order for \$2.00, give you my note for the balance, to be paid Jan. 1, 1909, or earlier if I can, and that with interest; for I feel that I should pay for the use of that which is not mine.

Now, Mr. Editor, will this be satisfactory? If not, I'll try to make some other arrangements, for I cannot afford to have my paper discontinued. It is worth too much to me for that. May the Lord bless you.

Yours truly,

How many will do likewise? Please speak out.

The Fifth Sunday meeting of the Tishomingo Association, will meet at Wheeler, March 28 and 29. A good program has been arranged.



## Home Missions During March.

March is a great Home Mission month. In addition to the general call for Home Missions, the call is special to our women and young people. From one end of the Southland to the other, it is expected that every woman's society and every member of each society will pray for and give to Home Missions during

## THE GREAT WEEK OF PRAYER AND SELF-DENIAL, THE THIRD WEEK OF MARCH

The Christmas offering for Foreign Missions was glorious. Now let this offering for Home Missions surpass everything our good women have ever done. The young people must send in their \$5,000 for the El Paso Mexican Church-School Building. The building is completed, and it is worthy of our people. We had to borrow \$5,000 to finish the work. Dear Baptist young people, you will certainly send us this amount during March.

## The Debt on the Home Board.

The Southern Baptist Convention in Richmond ordered a great enlargement in Home Mission work. With this in view the Home Board at the annual meeting last June laid out the work on the basis of \$100,000 beyond that of the previous year. For four months the receipts kept pace with this advance movement. When the panic came in the fall, our receipts fell nearly 50 per cent. in December, compared with the receipts of December, 1906. January and February have been but little better. So that the

## DEBT OF THE HOME BOARD MARCH 1, 1908, IS \$100,000. WE MUST WIPE IT OUT DURING MARCH.

How shall we do it? Let our women and children during Self-Denials lay one-fourth of it on the Lord's altar. They can do it, if they unite and pray and pay as the Lord has blessed them. Then we ought to have scores of strong churches to make contributions of \$500 and \$1,000 each and a still greater number to give smaller amounts. We are fearful, but hopeful. Beloved brethren, pastors and laymen, let us have \$100,000 in March for this great work.

Yours in Christian bonds,  
B. D. Gray,  
Corresponding Secretary.

Atlanta, Ga.

## The Condition of the Foreign Mission Board.

The condition which confronts the Foreign Mission Board is serious. We must receive at least three hundred and thirty-five thousand dollars from the churches during March and April, or the work will suffer incalculable loss. Up to date we have had only \$165,188. This is \$16,556 less than we had received up to the same date last year. If we can raise this large amount in two months, it will be only a twenty-five per cent. advance over last year. That much advance is demanded by the growth of the work. The Convention calls for a much larger increase and we ought to make it. We are able to do it and beyond all question the time has come for a great forward movement in our Foreign Mission work.

All during the past ten months the Board has been compelled to deny the missionaries nearly every appropriation asked for the expansion of the work. If things go on as they are and the Board has to face a ruinous debt at the first of May, we will be forced to adopt the same policy and stint

our workers for another whole year. This policy of repression is wrong. It is not dealing right with the missionaries who have sacrificed so much to go to the Foreign field. They are cramped and crippled in their work. They are overburdened. It is pitiful, nay, it is sinful, to send out this noble army of conquest for Christ and then fail to support them. It is wrong to the cause. It is not dealing fairly with the vast multitudes who are waiting for the light. He has blessed us abundantly. Has Lord. He has blessed us abundantly. Has He not a right to expect us to make some sacrifices now that a little adversity has come? Shall we let this great work of world-wide evangelization suffer because money is not so plentiful? God forbid.

Now we are counting on the brethren. We believe in them. Your Foreign Mission Board is in a critical condition. Unless every man of us does his very best for these two months, the result will be a calamity. But you are going to do your best. Let every pastor see to it that his church not only gives as much as it did last year, but makes some advance. If necessary, go to your members privately and urge them to give as never before. Then there are many churches that gave little or nothing last year. You can influence some of these churches in this time of crisis. Can you not go to their Saturday meetings? If you are a pastor, ask your church to release you for two Sundays and spend the time with these undeveloped churches. Let us in every way wage a strenuous campaign for two months. Heroic work must be done. Above all let prayer be made continually, both privately and in public. God can yet give us the victory. Baptist thought and the gospel as we hold it are surely needed throughout the world today. It is not a time for retrenchment. Let our watchword be advancement! While there has been much said about hard times, all the churches from which we have heard so far promise to make some advance over last year. Some have made a large increase. This is encouraging. We are confidently expecting a considerable increase. We need it. Can we not count on you?

Fraternally yours,  
William H. Smith,  
Foreign Mission Rooms, Richmond, Va.

## Some of the Curses of Today.

E. L. Wesson.

An article in the Commercial Appeal of the 21st should be published in every religious paper in the land. The subject of the article is "A Sermon for Every Married Man," and the writer is Dorothy Dix.

It is a fact unquestionable that questionable behavior, if not an awful laxness, on the part of married women, is increasing at a rapid rate. It is enough to make the heart of the heartless ache to read of the homes that are being blighted by the misconduct of the wives who ought to adorn them with the purest virtue. It is questionable if married men are any worse today than they have ever been—they never were angels—but it is surely a sad fact that married women of today are suspected as never before in this land of the noble and free. Once no man dared "to flirt," or even venture to do so, with married women of good society, but now it is often hard to keep from it. There is a change in the ideas of many married women about

their bearing toward men, that is, whether intended or not, inviting, suggestive, tempting. This is a sad fact. Woman is her own protector. No man with any judgment ever ventures to go further than she suggests he may, but most men are so weak that they cannot resist the charm of woman's invitation. If the home is preserved from the slime of defamation, the wives and mothers must preserve it, as they have done in the past. It ought not to be so, but it is a fact that married men fail to walk the narrow way, and still the home seems as pure as the sanctuary of God, but when the wife once besmirches the ermine of purity, or even so acts as to cause suspicion, that home has suffered an irreparable loss, and each home befouled lowers the standard of the virtue of married women and undermines the sacredness of home life in the minds of many people. These divorces, these shootings in hotels, and these double murders, all speak in thunder tones the degeneration of the home life and the decaying sanctity of the married woman. As long as women live in the sunshine of absolute purity nothing on earth nor in the pit can hurt the home, but when married women seek to be more fascinating to other men than their own husbands the black winged vultures of infamy will soon be seen perching upon the gate-posts. Daily reports show that many married women are losing their heads and seeking clandestine attention, thus bringing on themselves, and all who love them sincerely, the slimy rot of voluptuousness. Why this change? There are four reasons for it. 1—It is the result of women having to enter public life, as in stores and offices; especially private offices. Such association of young women with married men, who often act toward them in such a way as to make them know that they would break their marriage vows if they had a chance, causes them to doubt the virtue of all married men; consequently they talk it to others and produce a general distrust in the virtue of husbands and that leads many to say, "what is sauce for the gander should be sauce for the goose," and they begin to smile too. Also many who receive such undue attentions from the married men for whom they work get married themselves, and they suspect their husbands and remember the pleasures they had when they received attention from the husbands of other women. God pity us! That rock has wrecked many a barque.

2—It is the result of knowing too much. I once knew four young preachers whose wives had no children, and preachers are supposed to be the most ignorant of the ignorant about some things. Too much knowledge breeds infidelity in heart if not in practice. Would God I could speak just what I know on this point.

3—It is the result of club life among both men and women. Clubs properly attended and conducted may be beneficial, but if not properly attended and conducted, they are the very gateway to sin. The woman, who, when her husband is at business, away, or at his own club, entertains other women's husbands, or unmarried men, is close neighbor to the destruction of home sanctity. All depends on the woman in this line. If they wish attention they can always get it. Though when they start that road they would not go too far for all the world, yet they may. A pleasure once enjoyed demands repetition, and advance, every op-

portunity. If two have ever kissed, the first thought in the mind of each one when left alone is to kiss again, and they will. Women, we are dependent upon you. For God's sake don't so act as to cause yourselves to be suspected by even the most vile minded.

4—This awful, growing curse is the result of boarding-house life, too little to do, and too much going. Every human being has hours of weakness when temptation almost overpowers the will, and the giddy jesting at the boarding-house table will sometimes catch the young woman off her guard in that weak hour. She would be safer far in a log hut, doing her own work, and would ride over her weakness into strong womanhood. Then the go, go! of the idle, boarding wife and somebody must go with her, just for protection, and on it goes. Would to God that women could see where they are drifting and stop and lift their standard higher and higher.

## "Preaching."

By W. Alex. Jordan.

In Brother Bamber's article on the above topic last week he said, among other strange things: "There is too much said about preaching the gospel." It has been my custom to not accept a thing, if it is, a custom for some time not accept a thing, if untrue, even though it should be said by a preacher; and I began to investigate the Bible on the question of "preaching the gospel."

The word gospel is used in the New Testament 100 times. The phrase "preaching the gospel," or its equivalent, is used 50 or more times. Now it is a Scriptural phrase; then why object to using it.

Again, "I find the emphasis, not so much as what to preach as how to preach." I found on investigation just the reverse. Paul emphasized the "what" in Gal. 1:8. "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Now what was the gospel Paul preached? 1 Cor. 15:1-4. "Moreover, brethren, I declare unto you the gospel which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures."

Now a man may be as pure as an angel and as eloquent as Apollos, and "stand on his heart" till it bleeds, but if he "perverts" this gospel he will be "accursed." A man's sincerity and earnestness and ravings and pleadings and wranglings doesn't make gospel out of gush. He may draw great crowds and please them by his sensational methods, but Paul says: "If I yet pleased men, I should not be the servant of Christ." Gal. 1:10. I may have many converts and many additions to the churches, but unless I "preach the gospel" none will be saved, for "it (the gospel) is the power of God unto salvation to everyone that believeth," Rom. 1:16.—Not how you preach it.

Again, "Any man can preach the words of the gospel." But there are so few today who do it. It is not a popular thing to do. "He came unto his own, and his own

received him not," John 1:11. The great multitudes rejected Jesus when he was here. Many who followed him did so for the loaves and fishes. It is so today. "Many are called, but few are chosen." Man need not flatter himself that because he has great congregations to preach to, that he is going to have God-given results. That does not necessarily follow; neither should one be discouraged if just a few wait on his humble ministry—it does not necessarily follow that he is not doing God's work. But the question of crowds ought never to enter for consideration in the Lord's work. The question is what will God have me preach. If God gives me a message and I am faithful in declaring it, God will take care of his own message. If two or three only come into my church, I will be just as faithful in giving them the gospel as if there were two or three hundred present. Paul came all the way down to Philippi and preached to a few women out there by the river side who had met for prayer, and the Lord opened Lydia's heart that she attended unto the things spoken by Paul. Peter preached to thousands on Pentecost and Paul preached to one in the case of the jailor. Again, "The gospel has never lost its power." That is true, but everything that draws a crowd isn't the gospel. The thing that draws the crowd is often in the man and not the gospel. The world is seeking entertainment and sensation and the plain gospel doesn't contain either for the world. The more self a man preaches and the less Christ, everything else being equal, the greater the congregations he will have. The more gospel a man preaches the more people will be saved under his ministry, regardless of the size of his congregations. The gospel can't lose its power. But gush and sensation never had any power to save—but it will draw crowds.

The gospel strictly taken presents neither claims, commands, nor threatening, but good news, Rom. 10:15. "How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things."

It is not the preaching of the gospel that saves, but the contents of the gospel—the Christ in the gospel.

It is Christ who is to be received, but as offered in the gospel to the eye of faith.

The gospel with respect to Christ, is what the pole was to the serpent. It seems today that the gospel is clouded by legal terms and conditions and qualifications. If the gospel were upon the condition that one should confess, believe, repent, be baptized, then I dare not call it the gospel.

Christ's work saved me; then if I have to work for salvation, God demands double payment for the debt. All I am to do is to quit my doing, and accept by faith the finished work of Christ. Rom. 4:5—"Now to him that worketh not, but believeth on him that justifieth the ungodly his faith is counted for righteousness."

The gospel does not ask you to give up anything, or to give God anything, for salvation. It is not what you give up that saves but what God gives you and you accept by faith. A man may give up card-playing and dancing but that won't save him. There is no merit in our doing what we ought to do. It is not your giving God your heart that saves, but it is God giving you His Son, and your accepting him that saves. Of course when we accept Christ we ought to quit playing cards

and dancing and give God our whole heart, not in order to be saved, but because we are saved. I believe there are Baptist evangelists preaching that a man can be saved by quitting his meanness and confessing Christ—that is, by partly doing ourselves and partly trusting Christ. They are deceiving men into thinking that changing their way of living has merits in the sight of God for salvation. Reformation follows being saved. But even then it does not keep them saved, if so, salvation is not all of Christ. I will join my brother in denouncing sin, but I will not deceive a sinner by making him think that such a turning from sin will bribe God into saving him. Preaching the law has its place in the plan of salvation, but preaching the law isn't preaching the gospel.

Preaching the law will do three things, but it will not justify:

1. Stop every mouth.
2. Declare all guilty before God.
3. Bring a knowledge of sin—Rom. 3:19.

In other words, it brings repentance toward God. Repentance is a change of mind. Now when one has changed his mind with reference to God and himself, the gospel comes into declare good news of salvation in Christ.

Preaching "repentance toward God and faith in Jesus Christ" is to preach the law on the one hand, and the gospel on the other. Now you say this is making unnecessary distinctions. But it is not.

The law nor repentance is to save, but to bring a man to see his lost condition. Christ saves and we are to point the sinner who sees himself lost to Christ. We make a mistake if we get him to trying to save himself by quitting his sins. Let him look to Jesus for the salvation of the sin problem, and then reform afterwards.

Yazoo City, Feb. 14, 1908.

## A Commendation.

Permit me, through your columns, to cordially recommend Rev. J. M. Cook of Magnolia, Miss., to churches which are without a pastor, as being worthy of their confidence and well qualified for the work, both in and out of the pulpit.

Address him as above stated.

On March second I am to begin a meeting with Brother W. B. Hall of Baton Rouge, La., and I ask my friends in Mississippi to make special prayer for us there. It is a great joy to me to be able to ask the faithful ones who have "Helped together in prayer" in other days to aid me now.

The Lord is blessing us in Alexandria. I. Allmand.

Magnolia, Miss., Feb. 19, 1908.

## A Request of My Mississippi Friends.

I have baptized three splendid men since coming, and a bright young lady presented herself last Sunday night for membership and will be baptized next Sunday night.

We have also received about thirty by letter in the meantime. We are now holding Cottage Prayer-meetings and making all possible spiritual preparation for our protracted meeting in April, when we have the promise of Dr. H. M. Wharton, Germantown, Pa., to aid us. Pray for us that we may be able to occupy this great field for the Lord.

Yours in love and remembrance,  
W. A. McComb.



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### FOR CONGRESS.

R. H. HENRY.

OF INDS.

### Important to Our Subscribers.

The recent ruling of the Postoffice Department is definite and imperative. It is revolutionary in character and necessitates a re-adjustment of the financial policy of nearly all the religious papers of the land. The practical effect of the ruling upon these papers is that, after April 1st, all subscribers who are more than one year behind on subscriptions shall arrange with the publishers about arrearages, or have their names dropped from the mailing list. We are determined to treat our subscribers the best we can, even though we suffer in the operation. We have gone over the situation very carefully, and have decided to submit to our subscribers the following options:

1. To remit us within the next 30 days all you owe us to Jan. 1, 1908; and, if at all convenient, include \$2 for the present year.

2. If the above cannot be done, remit us \$2 for 1908 and send us your note for all you will be due to Jan. 1, 1908, payable Jan. 1, 1909.

3. As we have confidence in the honesty and integrity of our Baptist people, and take it that they would not misstate their financial condition or in any way falsify their word, they may remit us \$2 for 1908, with one-half of what they are due up to Jan. 1, 1908, provided that they will certify that they are not able to pay in full.

## THE BAPTIST RECORD.

Unless some of these things shall be done, there is no alternative for us but to drop the names of all those who have failed to arrange.

However you settle the matter, if you wish the paper to be continued to you, and we are sure you do, do not fail to say so, in your communication to us.

We shall regret to lose any of our subscribers, but we have no discretion in the matter. We must obey the postal law, and leave all other matters to take care of themselves.

The Home Mission collection in the Shubuta church has doubled what was given last year for both Home and Foreign Missions. Let others emulate.

It is almost assured that the First Church, Jackson, will reach \$1,000 in its Foreign Mission offering, and that the three churches here will aggregate \$1,500 for this purpose.

The Raymond church has already doubled what she gave last year for missions. Many churches can and ought to do the same. Many must do this if we are to go to the Convention clear of debt.

### To Your Interest.

If you are interested in a Shorthand or Business Education, you should investigate the \$100 Special Offer, made by Waldens Business College, Lake Charles, La., for the summer term, which opens April 27, 1908.

The Fifth Sunday meeting of the Chickasaw Baptist Association, will be held with Mt. Rose Church, on Saturday before the Fifth Sunday in March, 1908. Mt. Rose Church is east of Quitman, Miss.

Prof. J. A. Wheeler, formerly singer to Evangelist Solomon, will be available as singer in revival work from July 1, to Oct. 1. Any churches, pastors or evangelists desiring his services can address him at Clinton, Miss. He will give satisfaction.

Col. R. H. Henry's announcement as a candidate for Congress from the Eighth district, will be seen in another column, and will appear from week to week. We commend him to the consideration of the voters of his district.

R. W. Bryant of Stonewall, has been called to the care of the Seventh Avenue Church of Meridian, for one-half time, and has accepted, will take that work in connection with his work at Stonewall.

Rev. S. E. Tull, the pastor at Greenwood, with a delegation of his building committee, passed through Jackson this week on their way to Texas to look over certain specimens of work with a view to deciding on material for Greenwood's new Baptist church. C. W. Bulger of Dallas, Texas, has been elected architect, and Brother Tull suggests that their house will be something new for Mississippi.

We take pleasure in calling the attention of our readers to the announcement of the Fenwick Sanitarium, which appears in our advertising columns. The institution is strictly ethical in its methods, thoroughly modern in equipment, elaborately furnished with every comfort possible. It is devoted

March 12, 1908.

to the proper care and treatment of Drug and Liquor addictions and diseases of the nervous system. Located at Abbeville, La., near the Gulf of Mexico and offers unusual advantages.

Rev. W. H. James is now at Taylor, Miss. He has some time he can yet give to church work. Any church near him in need of a pastor would do well to correspond with him (at Taylor, Miss.) at once. After having spent several years in Mississippi College, Brother James is prepared to do good work, and any church in need of a pastor would be fortunate in securing his services.

Brother B. F. Whitten writes: "I resigned my work in Memphis, and have moved into the new pastorate at Coldwater. It may be news to the Baptists of the State to know that Coldwater has added a nice pastorate, well arranged and admirably located, and will, in the near future, undertake the building of a new house of worship. We had a formal opening of the pastorate this week, and it was indeed an enjoyable evening, and most of the people of the town attended. Call and see us when passing our way."

The literature for the Week of Prayer, for Self-denial and Thank offering for Home Missions has been distributed to the Vice-Presidents and to Societies where there are no Vice-Presidents. The Central Committee requests that any Society failing to receive this literature will notify Mrs. W. R. Woods, 2607 7th St., Meridian, Miss., and she will be glad to send you the amount you desire. We are anxious to have every woman have a part in this great work. Central Committee.

Rev. S. E. Tull of Greenwood, recently conducted a meeting at Gunnison, Miss., of far-reaching results. The meeting had unusual influence with the men of that section. A mass meeting of men was called the morning after the meeting closed and Brother Tull was invited to address the meeting. After the address a "Law and Order League" was organized which pledged itself to the protection of the men converts by the elimination of blind tigers and other such evils.

### Signs of Promise.

The first week of March ends with close to \$1,000 ahead of last year in Foreign Missions, while in Home Missions the receipts show about \$1,300 ahead. This of course, refers to actual figures entered on my book, and not to amounts subscribed and not yet collected, or in the hands of the secretary. The week has shown a commendable activity along mission lines as we would expect from the pretty Sundays, which are giving our people in country and town opportunity for church going. The wise pastor, however, will not allow the Sunday congregation bear the full weight of the collection. Absentees must be looked after, not to compel them save as the cause itself compels, and every effort should be made to get a contribution from every member. A good man went away from us last year, and I felt sad when I looked for the last time on his face that I should write no more his name on my book as a regular contributor to the cause of missions. But here is a message from his son and a check for \$150, his personal contribution. This

March 12, 1908.

is God's way, as the workers lay down their implements of toil to enter the rest that remains to the people of God, another takes up the burden and gladly, joyfully carries the work on, and I think the reason of it in the one that goes and in the one that remains is the same and how better can it be written than the Master himself said it when he said "If any man love me, he will keep my words," and there is no word that Jesus ever spoke clearer than his command to evangelize the world. Brookhaven has a right to be heard with this check for \$200 for Home Missions, and in same mail Lyon sends check for \$70, same cause, while away down in the south in the land of lumber and mills where the panic prevailed so hard on the people, Columbia sends \$61.80, and from the Lowrey Memorial at Blue Mountain is still another voice for Home Missions and the check reads \$145. Greenville sends to Foreign Missions and the check is giving still some evidence of the times the people had in building their church home, but we gladly welcome the \$100.

Another Sunday is at hand. Do you ever pray that these Sundays may be great days for the extension of the kingdom? Not only pray that they may be thus used in your own church, but that in all our land the great name of our God shall be glorified in the gifts of his people to the cause of missions. At the bottom of my last read \$1,600, instead of \$1,000.

A. V. Rowe.

### Gunnison.

We have just closed a glorious meeting at this place. The Lord was with us in great power. We have nine for baptism and one by letter. About twenty-five confessed Christ. Some of these were the hardest sinners in town. Brother S. E. Tull did the preaching to the saving of many souls.

On last Thursday evening I resigned the pastorate of the church here. This people have proven themselves loyal and worthy of the best service. I trust some good man may soon have the place as the field is important. I have not yet decided what I shall do. More than likely I shall go west for a while, at least. The panic is much felt here yet.

J. W. Elliott.

March 7, 1908.

### Facts and Tracts.

Genuine missionary enthusiasm must spring from information. Facts are fuel which keep the fires of missionary zeal blazing. The Foreign Mission Board has just brought out a number of up-to-date tracts telling of the conditions and successes on the various fields. There have just come from the presses fresh tracts on our four papal fields—Italy, Mexico, Brazil and Argentina, also a short catechism on our mission work, which, while containing in condensed form information which all of our people should possess, ought also to meet the special need of the boys and girls. Let every pastor and superintendent send for a full supply for general distribution. After preaching on missions the pastor can greatly enforce his message by giving every person in the congregation a mission tract. I urge particularly that every country church get a supply of mission literature at once. Write a postal card and

## THE BAPTIST RECORD.

let us send you a big package. Write that card now. Do not delay.

S. J. Porter,  
Field Secretary.

Richmond, Va.

## News in the Circle. Martin Ball.

Rev. T. J. Watts has been made Corresponding Secretary of the B. Y. P. U. of Kentucky. He is the right man for the place.

Last Sunday was a great day in the Winona Sunday School. 150 present. Collection \$67. The Superintendent and teachers were happy.

Pastor Shearer, Warsaw, Ky., has been called to the care of East Mead Church, Louisville, Ky. He cannot reach the field till July 1st. Rev. J. W. Greathouse will supply till then.

Rev. R. R. Fleming, Newton, Kansas, has resigned the care of the church, to accept an appointment in the United States army. His work begins May 1st.

The Word and Way, of Missouri, asks a very pertinent question. When the Baptists and Campbellites of Chicago unite—become one—"Which one will the one be?"

Rev. Amos Clary has been chosen Field Editor of the Religious Herald, Richmond, Va. He will establish a "Herald Bureau" at Lynchburg. He begins work April 1st.

Evangelist W. W. Hamilton of the Home Board has just closed a splendid meeting with the First Church, Greenville, S. C., Dr. Cody, Pastor. 45 added by baptism.

Evangelist L. A. Cooper was elected State Evangelist of South Carolina, but declined the offer and will remain in the evangelists work independently.

There is much interest being manifested in the Sunday School Convention to be held at Eupora April 16th 19th. Some Sunday School experts will be present.

Rev. J. F. Vines of Elizabeth City, N. C., has accepted the call to Anderson, S. C. The Anderson saints are rejoicing.

Evangelist C. F. J. Tate has recently held a meeting at El Dorado, Ill., in which 56 were baptized.

At Hudson, Ill., Pastor J. M. Wood did the preaching in a meeting with his church. There were 85 conversions and 61 baptisms.

The church at Independence, Kansas, has called Rev. W. E. Gwatkin of Elk City, Okla. He accepts and will begin work at once.

The church at Dickson, Tenn., has called F. H. Funderbuck. He enters the field at once.

Rev. J. D. Adeock, who was lately called to the position of Sunday School Secretary, has declined, and will remain pastor of the church at Leesville, La.

Dr. W. E. Hatcher of Richmond, Va., is to aid Dr. P. S. Henson in a meeting with the Tremont Temple Church, Boston, Mass. Dr. Henson is over 70 years old, and Dr. Hatcher is not far from 70.

Pastor Isaac Martin was assisted in a meeting at Watertown, Tenn., by Pastor C. B. Waller of Chattanooga. There were over 60 for baptism. Pastor and church are happy.

Rev. J. W. Stolen, Anson, Texas, has been called to the care of the church at Oakesdale, Wash. It is thought he will accept.

Pastor R. L. Baker of Salem, Ky., has accepted a call to Arcadia, Fla., and enters the field at once.

Rev. W. H. Dawson, who has been pastor at Yelvington, Ky., has resigned. He has been pastor of that church 37 years. The state of his health is the cause of his resignation.

In New York City, three down town city churches have combined to make one strong church. Dr. Oscar Haywood of Watertown, Conn., has accepted the call to the church. He was once pastor at West Point.

Rev. L. R. Scarborough, Abilene, Tex., yields to the call and will become Lecturer on Evangelism and Field Secretary in the Southern Theological Seminary, Baylor Tex. His resignation as pastor takes effect June 1st.

Rev. T. P. Speakman has resigned at Plainview, Texas. It is not known where he will locate.

The church at Terral, Texas has called Rev. T. C. Mahon of Arkansas. It is thought he will accept.

Rev. J. H. Thorne has been elected Missionary evangelist of the State Mission Board of Texas. He will live at Nacogdoches.

Rev. S. E. Tull has just closed an excellent meeting at Gunnison. There were over twenty-five professions of faith; 18 of the hardest men in that section were converted. The whole community felt the helpful influence of the meeting. A goodly number have joined the church.

Rev. E. D. Solomon has returned from his Eastern trip, and took charge of the church at Clarksdale last Sunday. Things will look up in that city now.

### A Correction.

In my article last week, the Record made me say "struck with thunder" instead of "struck, with wonder," and "no fitting parallel," instead of "no fitting parallel," also "ell" instead of "el."

H. W. Rockett.

### A HANDSOME PIANO MUST GO!

This \$350.00 Piano was purchased about a year ago and can be bought now for \$225.00. Cause: Broken up housekeeping. Address M., care Baptist Record.



## England and Revivals.

There is a sad spiritual dearth in the United Kingdom. This fact is acknowledged with sadness by all whom I have had the chance to speak to concerning revivals. Evan Roberts is a complete wreck, and even his work has subsided. Here and there faithful men are struggling against the great fog of indifference. I am told by Mr. William Onley that nine out of every ten Baptist churches in England are struggling for an existence. Other non-conformist denominations are even worse. There is lacking everywhere an evangelistic fervor. I have been told by some of the leaders that special meetings, called here missions, are not desirable. That Torry and Alexander were complete failures, and there is no further use of trying this. Not a single appeal have I heard made by pastors, except Morgan, to sinners. It almost breaks my heart to hear preachers talking about everything except Christ crucified for lost sinners. So much time is being taken in answering the New theology created and advocated by R. J. Campbell of the City Temple. Let the dog have his bone, he will soon starve. It is the preacher's business to declare, not defend the gospel. The gospel when declared will take care of itself. "My word shall not return unto me void." "Preach the word," is the command. Not sermons, but souls, should be the preacher's chief thought. Of course there is great work being done along many lines, but I am writing about revivals as I see it, and as I am informed. London's greatest need is a revival. That is the cure for all ills. Every wrong can be made right in a revival. Every great righteous movement on earth has started in a revival. It is a startling fact that nine-tenths of all conversions occur in revival meetings. There is reported in the Western Recorder for Dec. 19th 695 additions as the result of special meetings. Since coming to London over a month ago I have read three English religious papers closely, and not a single account of a single conversion have I read. I get the following figures from the minutes of the Home Counties Baptist Association: Number of churches, 89; present membership, 13,214; number baptisms, 435, which is an average of 5 per church; 44 churches reported no baptisms. Spurgeon's church reports the largest membership, 2,969, with the largest number of baptisms, 55. There is a loss of 38 in the membership in the entire association. There is a loss of membership in Spurgeon's tabernacle every year. Because of members moving and the old are dying faster than the young are converted. Pastor Spurgeon is away for his health. A. G. Brown is a good man, full of fervor, and is praying and working for a revival. They will have one soon if they continue. Any church can have a revival if they want it. "Ye receive not because ye ask not." Some people pray for a revival and then look around to see if the other fellow is revived. "Lord, send a revival and let it begin with me." A fire must have a starting point. There is no excuse for not having a revival. Preaching the gospel never fails. London has no revival because they are not working for one. I heard one sermon by a D.D., LL.D., and he made ten quotations from men and one from the Bible. I have heard several good essays read by men who are "reputed

to be somewhat." One preacher said, "If you are concerned about your soul, come to see me next Thursday night. There is not that direct appeal and immediate results that you often see in the States. Again from what I can see and learn there is no personal effort to reach the individual. That is the opportunity of the pastor and members. Use your tongue for God in every place. The sign of Christianity is not a cross on top of a church or hanging from your neck, but a 'tongue of fire.' God wants consecrated tongues to proclaim his message of love and hope into the ear of the lost man. Christ for us, Christ in us. Christ through us. 'He died for our sins.' 'He abides in us.' He works through us. Give Christ a chance to speak through you to sinners. That is His way. In Jesus' parable of the supper, the invited ones didn't come, but those who were brought and compelled. Don't let other things come between you and the sinner. Soup-kitchens and brotherhood clubs are worse than nothing, if they are not used to bring the sinner to the knowledge of Christ.

Many spend more time and thought on their sermon than on a whole lost, sin-cursed world. Be fishers of men, not books, ideas and sermons. You say we must fish for men through these. Yes, but a fisherman is foolish to spend more time hunting bait than catching fish. This may be a gloomy picture, but no more so than the condition of things so acknowledged by all. Let all who read this pray for a revival at home and abroad.

I expect to be at home in March, to go to work.

E. D. Solomon.

## The Holiness of Christ.

1 Peter 2:21,22—"Christ also suffered for us, leaving us an example, that ye should follow his steps:—Who did no sin, neither was guile found in his mouth."

John 8:29—"And he that sent me is with me: the Father hath not left me alone; for I do, always those things that please him."

Notice two things—Did not sin—Always did what was well-pleasing to the Father. Christ had both the negative and positive side—he was offensive as well as defensive. A great many of our young Christians spend the first few months—sometimes years—of their Christian life in trying to avoid sin. The man who has been accustomed to drink shuns the beer keg, and the man who has been guilty of gambling, shuns the poker table and the horse race—but they are not offensive—they are not doing these things that are well-pleasing unto God. We need both the positive and the negative current you see—shun all appearances of evil and do something that will glorify God.

In Matt. 23:13 we see that Jesus Christ loved holiness and hated sin so much that he would condemn sin in other men. When he saw a thing was wrong he never failed to warn the guilty party. Do we follow him in this?

Matt. 16:23—"We see that he loved holiness and hated sin so much that he would condemn sin in his most intimate friend. If I love holiness I will love God more than man—and will love man more than sin—even though he be my best friend."

1 Peter 2:24—"Who his own self bare our sins in his own body on the tree, that we, being dead to sin, should live unto right-

eousness: by whose stripes ye were healed." 1 Peter 3:18—"For Christ also hath once suffered for sins—the just for the unjust—that he might bring us to God, being put to death in the flesh."

Phil. 2:6,7,8—"Who, being in the form of God, thought it not robbery to be equal with God: But made himself no reputation, and took upon himself the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

Brethren, how much does our sorrow for sin and love for holiness cost us? I believe we love God in the same proportion that we hate the devil—and we love holiness in the same proportion that we hate sin. A man that cannot hate, cannot love—and when I compromise with the devil, then I grow cold toward God. Look back over your own life and see if it is not true with you. When you begin to approve of the things that are sinful then you begin to grow indifferent toward the things that are well-pleasing unto God. You do this, as sure as you live.

What about your fellowship with Christ in suffering? O we love to meditate on the power of the resurrection—but what about the fellowship in suffering?

Will you go with me to the garden, and there see your Master and mine as he bows himself to the earth and prays—forsaken by those whom he loved—betrayed now by one of his own company, down in the garden—as the soft moonbeams gently fall through the bows above him—I hear his agonizing prayer, and I see the sweat as if it were great drops of blood.

I follow him to the Roman scourge and there under the cruel chastisement I see the living, lurid gashes, the streams of blood as it trickles down his torn bruised back... and then I ask—Why all this? The answer comes back—Because he loved holiness and hated sin. Then I go further—I follow him along the jeering mocking crowd to the little knoll outside the gates of the city—and there I see him as they nail him to the rugged cross—I stand and watch the quivering nerves and see agony as expressed by his beautiful, tho' peaceful face—I see the red rain of blood as it flows from the crown of thorns down to his breast, and from his breast down to his knees—O, will you see it with me now? I see the blood that makes its way down the cross and there on the ground is a great pool of blood—and the thought comes that he shed it so freely because of his love for holiness and hatred for sin. Brother, what has love for holiness and hate for sin cost you? O, we do abhor the thought of HOLINESS—we spurn the man that loves holiness—but let me say this to you—when you and I get to the place where we love holiness so much and hate sin in the same proportion—when we get to the point where we are willing to go through the garden to the Roman scourge—thence to dark Calvary—willing to pay blood for it—then we will have more holiness and less sinning in our lives. Do you believe it?

I don't remember having in all my life committing a single sin that I had to commit—one that I was forced, compelled to commit—I have sinned because I will to do it and so have you—I have not learned to love holiness and hate sin as did Jesus my Saviour—but my prayer to God is that as

the days go by—and as the evening comes on I may love purity and holiness and hate sin so much that I will be willing to pay BLOOD for it—then my life will be more nearly in accord with God's plan and God's will. What are you willing to pay, my brother, for holiness? How much are you willing to pay that sin may be driven out of your life? God help you to answer just as you will wish that you had done when you stand before his great judgment bar.

A. A. Walker.

Chicago, Ill.

## Good Listeners.

Our Lord commands attention to the things of the kingdom. "He that hath an ear to hear let him hear." Good listening is as important as good preaching. It helps the preacher to preach. While listless ones are a hindrance to him. It is only the good listener who really worships God in his house, for only such can "worship him in spirit and in truth," and only such receive blessings at his gracious hand.

Before and after entering the house of God for worship we should pray for him who shall deliver the message to us out of his word. Yes, pray that Christ's ambassador may receive "an unction from the Holy One," so that he may have the liberty the spirit gives. We should also pray for heart preparation in our ourselves. That the word of truth we hear may work our own sanctification, and be influential for good in our lives. If we will observe to do these things, we will be good listeners, and receive a blessing and be glad we went into the house of the Lord.

When the preacher proceeds with the delivery of his sermon, the following evidences manifested by us will show that we have not prayed as suggested—Ergo, when we turn the leaves in a hymn book, or turn ourselves around side-ways to the preacher and look elsewhere, or look over the congregation, or out of a window, or chew gum or yawn with our mouths wide-open, or look at our watches and close them with a pop, or bow our heads on the bench in front of us, or whisper, or giggle, or play with a baby, etc., etc.

There is a remedy that will cure such listlessness and stop such symptoms. It is not a permanent cure, it's only temporary. But it's a remedy that should never be used. NEVER. It's this—Let the preacher turn away from "the glorious gospel of God" and talk about money making, that will interest some, and talk about some exciting topic such as you read under the headlines in our daily papers; that will interest others, and relate a touching incident taken from a novel, or an anecdote about a poor dog and make it as pathetic as possible and let the preacher shed a few tears over it and wipe his eyes with a handkerchief, they need not be godly tears, just tears. The result will be that listlessness has given way to marked attention, while tears fill the eyes, and as the congregation is passing out of the house you may hear the remark: "We had a good sermon today. It was so touching."

Now, if I ever hear that some young preacher tried the foregoing remedy, I will write him a letter and tell him what I think of such conduct.

Perhaps I ought to say now and then

there is a good old Baptist brother in the congregation who seems not to be interested in the sermon on the precious love of Jesus or his glorious promises, but if the preacher will throw out a big chunk on baptism, then he is all ears and looks the preacher square in the face as much as to say, "Ah! now, that is worth listening to." O Lord, "what is man that thou art mindful of him?"

O. D. Bowen.

Handsboro, Miss.

## From the Seminary.

By H. C. Joyner.

Dear Record:

This begins the eighth week I have been laid-up and deprived of doing any work at all. I still am unable to do any studying and may have to leave the Seminary for the present. I shall hold myself in readiness to respond to any call I shall feel the Spirit to make. If He calls me to leave here for the present, I shall go, if He indicates that I shall remain, so it shall be.

"In the darkest hours the sun shines still, though probably not seen by us." And "no wind so ill that no one is benefited," etc., and many other such words of consolation come to us in our dark hours from our friends, all of which we appreciate. Never before did we know that we had so many friends.

The faculty have shown me so many marks of love and concern for me and my welfare, that I shall never forget them, nor forget to appreciate their kindness to me.

The students also proved themselves "friends indeed." Altogether it has been the means of bringing me closer to my Master and his work.

The good I have received from coming to the Seminary, I shall never be able to measure. I shall ever after use all the influence I have to get all the preachers who have not yet come, to come to the Seminary, and especially here. We have as noble a set of men here as faculty of the Seminary as is to be found. May the Lord abundantly bless their labors and their influence for good.

It is a source of much regret that we learn of another visitation of the dear old State by a cyclone. We hope its extent was small and damage not so large.

We are greatly rejoiced, however, to learn of so many spiritual refreshings you have had in different parts of the State. The Lord is doing great things for his people and expects great efforts on their part.

The churches of Louisville are doing good work now and the Lord is bringing things to pass for His glory. The Temperance movement is meeting with much encouragement throughout the State of Kentucky. The city has taken one step, that I consider a step in advance for temperance, and that is a considerable advance in their license. They raised the privilege tax from \$150 to \$500. It is to be hoped it will soon go to \$10,000 and then it will not be long till there will be none at all.

As best I can learn from my limited powers of ascertaining, our Mississippi boys are doing finely. I have not heard of any failures in examinations, and I think they are all happy in their work.

I have been unable to attend any of the meetings for the past two months and I learn only from some who come in to see me.

All are looking forward to a feast in the spring lectures. I trust many of our Mississippi brethren will soon come to these lectures.

May the Lord bless the Record and her readers, and prosper them in their good work.

Louisville, Ky., 953 Fifth street,

## In God's Hands.

As I stand at the gate of the New Year and look down its uncertain way, not knowing what even a day of it may bring forth; realizing that I am subject to innumerable accidents and sicknesses; furthermore being ignorant of how I shall be tempted, and yet certain of thousands of temptations; not expecting disappointments and they yet sure to come; grief and sorrow perhaps in store for me; in addition to this, too sometimes be misunderstood, opposed or criticised; to be often wearied, puzzled and tried; yet as I look upon all these things through which I am to pass, I can confidently say: "After all, it shall be well with my soul." I can calmly look into the face of fortune or fate and pierce their stern gaze with the answer that I bear a charmed life and a charmed career; that I am a child of Him who works all things after the counsel of His will, and that He has told me that all things would work together for my good.

The Christian can go further than Macbeth and say that not only shall none of woman born harm us, but neither shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril separate us from the love of our Lord. For though we be killed all the day long, and be counted by the world merely as sheep for slaughter, yet in it all we shall be more than conquerors through Him who loved us. For we are persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord. Now isn't this a peace and assurance more valuable than wealth, or position, or health, or multitudinous friendships. And with whatever anxious eye others may look upon the coming times the child of God may boldly turn to the last page of the calendar and write, "It shall be well, it shall be well with my soul."

Furthermore, it is a delightful thought that not only will the end be well, but that we shall be dealt with kindly and lovingly all along the way. Every child knows well that though friends and neighbors may be kind and good, yet no one is ever so kind and patient and gentle and forbearing as mother and father. Well, we Christians will be in our Father's hands this year. Though swift and deserving justice overtake the wicked, yet only the hand of mercy and everlasting loving kindness shall touch the beloved. And just to think poor wandering, stumbling sinners could have all this boundless love and care and kindness for the mere asking. But alas, they do not realize it. May they soon do so.

Theo. Whitfield.

Hayti, Mo.







March 12, 1908.

## Woman's Work.

Mrs. Julia T. Johnson, Editor.  
P. O. Clinton, Miss.  
(Direct all communications for  
this department to Clinton, Miss.)  
WOMAN'S CENTRAL COMMIT-  
TEE.

Mrs. J. A. Hackett, Meridian,  
President of Central Committee.  
Mrs. W. R. Woods, of Meridian,  
Miss., Secretary of Central Com-  
mittee.

Mrs. W. S. Smith, Meridian,  
Miss., President of Sunbeam  
Work.

Mrs. Martin Ball, Winona, Pres-  
ident of Young Woman's Auxil-  
iary.

Officers of Annual Meeting.  
President, Mrs. W. A. McComb,  
Vice-President, Mrs. J. J.  
Granberry, Halehurst; Re-  
cording Secretary, Mrs. W. F.  
Yarborough, Jackson.

Report of Secretary of Central  
Committee for Quarter End-  
ing Jan. 1, 1908.

### Associations and Churches.

#### Aberdeen Association.

Okolona Church—  
Foreign Missions \$ 10.00  
Home Missions 10.00  
State Missions 5.00  
Home Uses 6.87  
Pontotoc Church—  
Orphanage 62.50  
Foreign Missions 14.00

#### Bogue Chitto Association.

McComb Church—  
Orphanage 21.40  
Sustentation 5.00  
Home Uses 55.85  
Summit Church—  
Christmas Offering 16.50  
Topisaw Church—  
Christmas Offering 4.00  
Home Uses 13.30

#### Carey Association.

Natchez Church, W. M. S.—  
Margaret Home 6.00  
Christmas Offering 20.00  
L. A. S. Home Mis. 25.00  
State Missions 25.00  
Home Uses 83.65  
Orphan at Hillman 75.00

#### Chickasaw Association.

Shubuta Church—  
Christmas Offering 4.60  
Home Uses 14.00  
Quitman Church—  
Christmas Offering 11.00  
Home Uses 14.00  
Waynesboro Church—  
Christmas Offering 2.25  
Home Uses 25.00  
Orphanage 14.75

#### Columbia Association.

Starkville Church—  
Margaret Home 2.50  
Bible Fund 2.50  
Foreign Missions 18.00  
Christmas Offering 12.00  
Deerbrook Church—  
Orphanage 15.00  
Mayben Church—  
Orphanage 1.50  
New Salem Church—

Foreign Missions	5.00	Home Uses	70.00
Home Missions	5.00	Orphanage	32.40
State Missions	5.00	Wesson Church—	
Ministerial Education	5.00	Home Uses	106.75
Sustentation	5.00	Miss. College	110.00
Orphanage	26.00	Orphanage	26.75
Columbus Church—		Gallman Church—	
State Missions	8.00	Home Uses	5.00
West Point—		Orphanage	46.00
Home Missions	2.50	Halehurst Church—	
Christmas offering	5.35	Ministerial Education	5.00
Margaret Home	2.50	Miss. College	10.00
Mission School	1.00	Orphanage	81.00
Orphanage	52.00	Crystal Springs—	
Chickasaw Association.		Home Uses	2.00
New Albany Church—		Orphanage	153.10
Orphanage	125.00	Deer Creek Association.	
Christmas Offering	27.03	Anguilla Church—	
Cherry Creek—		Christmas Offering	3.00
Christmas Offering	4.29	Arvach—	
Home Missions	8.75	Christmas Offering	7.35
Poplar Springs—		Belzoni Church—	
Christmas Offering	3.00	Christmas Offering	6.85
Central Association.		Hollandale Church—	
Yazoo City Church—		Christmas Offering	34.00
Margaret Home	3.00	Home Uses	3.85
Home Uses	83.85	Indianola—	
Orphanage	10.60	Christmas Offering	10.00
First, Jackson—		Leland Church—	
Training School	20.00	Home Uses	10.00
Chapel Hill Church—		State Missions	5.00
Christmas Offering	10.00	Orphanage	96.00
Bible Fund	5.00	Gulf Coast Association	
Home Missions	2.00	Gulfport Church—	
Home Uses	50.00	Christmas Offering	17.75
Orphanage	25.00	Kosciusko Association.	
Utica Church—		Kosciusko Church—	
Home Uses	21.40	Home Uses	86.85
Ministerial Education	5.00	Miss. College	5.00
Sustentation	5.00	Lawrence County Association.	
Orphanage	133.35	Calvary Church—	
New Salem Church—		Home Uses	20.30
Christmas Offering	3.25	Orphanage	65.00
Second Church, Jackson—		Monticello Church—	
Bible Fund	5.00	Home Missions	2.00
Home Uses	476.60	Home Uses	6.26
Christmas Offering	6.00	Orphanage	44.70
Antioch Church—		Hebron—	
Christmas Offering	7.25	Home Uses	146.00
Griffith Memorial Church,		Prentiss Church—	
Jackson—		Home Missions	5.00
Christmas Offering	1.50	Home Uses	34.47
State Missions	5.00	Orphanage	5.00
Home Uses	250.00	New Hebron	38.00
Orphanage	26.00	Lebanon Association.	
Clinton Church—		Ellisville—	
State Missions	13.20	Ministerial Education	8.00
Margaret Home	1.00	Sustentation	9.00
L. A. S. Home Mis.	25.00	Columbia St. Hattiesburg—	
State Missions	25.00	Christmas Offering	5.00
Home Uses	83.65	Home Uses	30.00
Orphan at Hillman	75.00	Wiggins—	
Chickasaw Association.		Christmas Offering	5.00
Shubuta Church—		Hattiesburg, 1st Church—	
Christmas Offering	4.60	Home Uses	15.00
Home Uses	14.00	Miss. College	20.00
Quitman Church—		Tichenor Memorial	5.00
Christmas Offering	11.00	Training School	10.00
Home Uses	14.00	Orphanage	30.00
Waynesboro Church—		Christmas Offering	100.00
Christmas Offering	2.25	Laurel—	
Home Uses	25.00	Home Uses	14.30
Orphanage	14.75	Ministerial Education	15.00
Columbia Association.		Orphanage	55.00
Senatobia Church—		Eastabuchie—	
Margaret Home	2.50	Home Missions	7.00
Bible Fund	2.50	Home Uses	58.15
Foreign Missions	18.00	Poplarville—	
Christmas Offering	12.00	Home Uses	14.00
Deerbrook Church—		Orphanage	100.00
Orphanage	15.00	Laurel, 2nd Church—	
Mayben Church—		Training School	5.00
Orphanage	1.50	Lincoln County Association.	
New Salem Church—			

## How to Get Rid of Catarrh.

A Simple, Safe, Reliable Way,  
and it Costs Nothing to Try.  
Send for it and See.

Those who suffer from it well know the misery of catarrh. There is no need of it. Why not get it cured? It can be done. The remedy that does this is the invention of Dr. J. W. Blosser, an eminent Southern doctor and minister, who has for over thirty-two years been identified with the cure of catarrh in all its worst forms.

He will send you, entirely free, enough to satisfy you that it is a real, genuine, "home cure" for catarrh, scratchy throat, stopped up feeling in the nose and throat, catarrhal headaches, constant spitting, catarrhal deafness, asthma, etc.

His discovery is unlike any thing you ever had before. It is not a spray, douche, atomizer, salve, cream or any such thing, but a genuine, tried-and-true cure, that clears out the head, nose, throat and lungs, so that you can again breathe the free air and sleep without that choking, spitting feeling that all catarrh sufferers have. It saves the wear-and-tear of internal medicines which ruin the stomach. It will heal up the diseased membranes and thus prevent colds, so that you will not be constantly blowing your nose and spitting.

If you have never tried Dr. Blosser's discovery, and want to make a trial of it without cost, send your address to Dr. J. W. Blosser, 204 Walton St., Atlanta, Ga., and a good, free trial treatment and also a beautiful illustrated booklet, "How I Cure Catarrh", will be sent you at once, free, showing you how you can cure yourself privately at home. Write him immediately.

## EASTER

This year Easter falls on the nineteenth day of April. To aid you in preparing for its celebration in your school we offer the best of everything for that occasion, as follows:

### BOOKS FOR EASTER

The Boy Jesus. Rev. Cortland Myers, D. D. Illustrated. Price, 60 cents net, postpaid.  
The Coronation of Love. George Dana Boardman, D. D. Price, 50 cents net, postpaid.  
A Lily of France. Caroline Atwater Mason. Price, 30 cents net, postpaid, 15 cents.  
Saturday Afternoon. Rev. Wayland Hoyt, D. D. Price, 25 cents net, postpaid, 5 cents.  
Gleanings from Paul's Prison. Rev. Wayland Hoyt, D. D. Price, 25 cents net, postpaid, 5 cents.

From Hollow to Hilltop. Mary Lowe Dickinson. Published at 50 cents; now 15 cents per copy; postage, 4 cents.  
Spring Blossoms. Mary Lowe Dickinson. Published at 50 cents; now 15 cents per copy; postage, 4 cents.  
Side by Side. Mrs. E. Y. Mallins. New edition. Price, 50 cents net, postpaid.

CARDS FOR EASTER  
A fine assortment of Cards, Booklets, and Folders. Original designs, and appropriate quotations. Price, from 1 cent to 75 cents for particulars.

EASTER EXERCISES  
We shall publish a new Easter Exercise by Charles H. Gabriel, author of "The Glory Song," entitled Little. Nothing will be issued this year that will contain brighter or sweeter music. It will charm the children and delight parents. Send for free sample copies.

Price, 5 cents per copy in less than 100 lots; 100 copies and over, 4 cents each, express or postage extra.  
We also carry a large assortment of the best Easter Exercises issued by well-known publishers.

American Baptist Publication Society  
ATLANTA HOUSE  
37 S. Pryor St., Atlanta, Ga.  
H. O. ROBERT, Manager

### EVERYONE THAT HAS USED

Vacher-Balm for Catarrh, Colds, or Croup, think it the best thing they ever used. I pay you to give samples of it to your friends, so you can use your spare time to do good, and make money. Write for particulars, to.

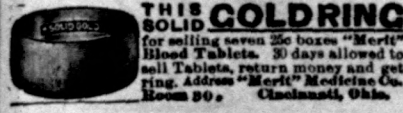
E. W. VACHER,  
NEW ORLEANS, LA.

March 12, 1908.



### FOR 10 Cts.

See this in our new Early Flowering Catalogue. It contains a list of all the plants in our garden, and many of the most beautiful and rare plants in the world. It is a valuable book for all gardeners, and is now on hand for sale at 10 cents each. Write for it today.



### IRON FENCE

### BLOOD POISONING POSITIVELY CURED—

Hereditary, primary, secondary and tertiary. Scrofula, Eczema, Blood and Skin Disease. If you have exhausted old time methods, and want to get well write me in fullest confidence for proof of cures. Take my treatment and get well. A. A. BROWER, M. D., San Antonio, Texas

### PROFESSIONAL CARD.

DR. W. BAILEY WILLIAMS.  
Rhea Springs Tennessee.  
Practice limited to Chronic diseases—Dropsy, Asthma, Catarrh, Cancer and diseases of women. Removal of cancer without the knife a specialty. Fees in cancer work range from \$25.00 to \$500.00. Twenty years experience. Reference given. Personal attention to all correspondence. FREE SERVICE TO THE REGULAR MINISTRY

### Anniston Marble Works

Anniston, Ala.  
Manufacturers of and Dealers in Marble and Granite Monuments, Tombstones, Tablets, Iron Fencing, all kinds of Cut Stone Work. Write us for Prices.  
A few reliable agents wanted in unoccupied territory.

### Cancer can be Cured

My Mild Combination Treatment is used by the patient at home. Years of success. Hundreds of testimonials. Endorsed by physicians, ministers, etc. The local application destroys cancerous growth, and the constitutional treatment eliminates the diseases from the system, prevents its return. Write for Free Book, "Cancer and its Cure." No matter how serious your case, no matter how many operations you have had, no matter what treatment you have tried, do not give up hope but write at once Dr. Johnson's Remedy Co., 1235 Grand Ave., Kansas City, Mo.

### Free for Weak Sore Eyes

My Book and Instructions for curing these Diseases at Home. One Month's Treatment ON TRIAL.  
I have the greatest treatment in the world for curing Sore Weak Eyes, Falling Sight and other Eye Diseases. If you are afflicted write for Free Book which tells how you can cure yourself at home. Tell me about your case and I will tell you how to get a month's treatment on trial, free of all cost, if it fails to prove satisfactory. Address Dr. W. O. COFFEY, Dept. 540, 241 E. 1st St., New Orleans, La.

HEDERMAN BROTHERS,  
BOOK AND JOB PRINTING,  
Jackson, - Mississippi.

New Prospect Church—		Home Missions	5.00
Christmas Offering	8.25	Yalobusha Association.	
Brookhaven—		Grenada Church—	
Bible Fund	5.00	Home Uses	50.00
Training School	5.00	Miss. College	10.00
Orphan girl at Col'g	65.00	Ministerial Education	13.05
Seminary	5.00	Coffeetown Church—	
Home Uses	12.50	Christmas Offering	3.50
Christmas Offering	15.00	Miss. College	5.00
Lauderdale County Association.		Yazoo Association.	
Oak Grove Church—		Winona Church—	
Home Uses	8.55	Sustentation	10.46
Foreign Missions	5.00	Home Uses	117.00
Orphanage	40.00	Orphanage	57.85
Christmas Offering	5.00	Pickens Church—	
First Church, Meridian—		Christmas Offering	6.00
Foreign Missions	10.23	Linton Church—	
Home Missions	10.23	Miss. College	5.00
State Missions	10.23	West—	
Home Uses	44.95	Christmas Offering	4.00
Miss. College	25.00	Orphanage	60.25
Sustentation	7.50	Duck Hill Church—	
Orphanage	10.00	Christmas Offering	5.00
Christmas Offering	51.00	Sustentation	2.50
41st Ave., Meridian—		Home Missions	197.18
Foreign Missions	7.31	State Missions	98.93
Home Uses	53.96	Foreign Missions	100.44
Orphanage	35.00	Home Uses	3,511.89
15th Ave., Meridian—		Orphanage	1,956.41
Foreign Missions	3.40	Ministerial Education	70.10
Home Uses	4.85	Miss. College	210.00
Miss. College	5.00	Sustentation	47.56
Orphanage	125.00	Training School	100.50
Highland, Meridian—		Margaret Home	33.20
Home Uses	14.10	Bible Fund	25.50
Orphanage	6.50	Christmas Offering	602.47
South Side, Meridian—		Theological Seminary	5.00
Home Uses	72.70	Church Bldg. & Loan	10.00
Church Bldg. & Loan	5.00	Total	\$7,969.18
New Hope—		Boxes Reported.	
Home Uses	4.05	Starkville	\$ 68.00
Orphanage	14.75	Macon	70.00
Mississippi Association.		Utica	54.00
Liberty Church—		Gulfport	150.00
Training School	12.50	Mississippi Association	316.25
Gloster Church—		Senatobia	69.50
Christmas Offering	38.00	Ellisville	117.95
Oxford Association.		Grenada and Coffeetown	54.00
Christmas Offering	42.00	Clinton	122.75
Bible Fund	3.50	Total	\$1,022.45
State Missions	11.00	Grand Total	\$8,991.63
Pearl Leaf Association.		Mrs. Wm. R. Woods,	
Columbia Church—		Sec. Cen. Com.	
Christmas Offering	10.25	Report of Sunbeam Bands.	
Home Missions	7.50	Columbus Association.	
Home Uses	130.00	Ministerial Education	\$ 2.50
Orphanage	105.00	Margaret Home	1.50
Mt. Olive Church—		Chickasaw Association.	
Christmas Offering	3.25	Shubuta—	
Home Uses	36.73	Christmas Offering	3.30
Strong River Association.		Orphanage	3.31
Magee Church—		Quitman—	
Margaret Home	2.50	Christmas Offering	5.00
Bible Fund	1.00	Orphanage	5.00
Tishomingo Association.		Central Association.	
Corinth Church—		First Church, Jackson—	
Margaret Home	3.00	Offering for China	2.14
Tippah Association.		Terry—	
Lowrey Memorial Church—		Orphanage	4.00
Christmas Offering	21.70	Sanbeam School	6.25
Home Uses	954.00	Second Church, Jackson—	
West Judson Association.		Box for Orphans	25.85
Tapelo Church—		Sunbeam School,	
Christmas Offering	25.00	Yinglak	8.00
Margaret Home	5.00	D'Lo—	
Home Uses	140.00	Christmas Offering to	
Miss. College	5.00	Foreign Missions	5.00
Girls at Blue Moun-			
tain	5.00		
Orphanage	15.75		
Bible Fund	5.00		
Poplar Springs Church—			

Coldwater Association.	
Sardis—	
General Purposes . . . . .	.37
Lauderdale Association.	
15th Ave. Church, Meridian—	
Christmas Offering	
for China . . . . .	8.00
Total . . . . .	\$ 80.24
Mrs. W. S. Smith,	
Supt.	

# OPERATION PREVENTED

The True Story of a Lady Whose Doctor Counseled an Operation, But Who Cured Herself at Home, After all Other Treatments Had Failed.

Only a weak woman who has actually experienced it, can realize the shock that comes with the doctor's words: "You must have an operation."

Frequently the doctor is right, but sometimes he is wrong, and finds it out after, or during, the operation, when it is too late.

Many women have found that, by taking Wine of Cardui, they have been able to prevent an operation which their doctor had thought necessary, owing to the wonderful curative effect Wine of Cardui proved itself to have, on their organs and functions.

Of such is the well-known case of Mrs. Blanche E. Stephanou, of 1228 S. 42nd Ave., Chicago, Ill., wife of Lawyer John Stephanou, President of the Greek Society Arcadia, of that city. In a recent letter, describing her case, she writes:

"Five years ago, the birth of my baby left me in a very bad state. I suffered with a constant backache, and had such a miserable bearing-down feeling every month. I also had a pain in my side, and am almost unable to describe how miserable I felt.

"Of course, living in a large city like Chicago, I received treatment from some of the finest doctors in the city, which did me no good. After spending hundreds of dollars, my husband engaged one of the best women specialists here. He suggested an operation right away, but I would not consent. After suffering like this for years, a very dear friend advised me to take Wine of Cardui, and from the very first bottle I can truthfully say I began to improve. I have now taken eight bottles and look and feel like a different person. My pains are gone, I am getting stout, eat well and can now wear my corset, which I have not been able to do since I was first taken sick.

This letter proves that it is sometimes best to try the Cardui Home Treatment first, before consenting to an operation.

If your case is like it, why not try Wine of Cardui for your troubles?

If you need special advice regarding your case, write us frankly, giving symptoms and stating age, and we will send you Free Advice, in plain sealed envelope. Address Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.



## Deaths.

Jones.

W. V. Jones was born Dec. 22, 1852, was married to Miss Sarah Adeline Roberts Oct. 15, 1873. Fourteen children were born to them, three of whom preceded their father to the grave leaving eleven children, four boys and seven girls, and a faithful wife to mourn their loss in his death which occurred Jan. 28, 1908.

Brother Jones was baptized into the fellowship of Magee's Creek Church Oct. 27, 1888. He remained a member of and served this church as deacon until his death. Being a wise counselor and a safe leader, always standing for the right, he enjoyed the confidence of his brethren. He was his pastor's friend, as the writer can testify, having served his church twelve years, and being closely associated with him.

He was a good patriotic citizen, philanthropic and kind-hearted, a faithful husband and an indulgent father yet true to right.

The community will miss him, the church will miss him, and oh how the home will miss him, only Mrs. Jones and the children can tell.

He was buried at Sartintville Jan. 29, with Masonic honors. A large congregation assembled to honor his memory.

The funeral was conducted by the writer. J. T. Holms, J. D. Thornhill and Rev. A. F. Davis made short talks.

"Blessed are the dead which die in the Lord that they may rest from their labors and their works do follow them."

J. L. Price.

Big Bargains in Second-Hand Machines of other Makes that Have been "Traded-in" for the

**STANDARD  
FAY-SHOLES.**



**E. T. CHAMBERS, General Typewriter Dealer.**

—STATE AGENT FOR THE—

**Remington-Sholes and Fay-Sholes Typewriters**

Sold for Cash or on Easy Monthly Payments

Postoffice Box 485.

JACKSON, MISS.

## CURE YOUR CATARRH FREE MY NASAL DOUCHE



### MY FREE OFFER TO CATARRH SUFFERERS

I want to have the name of every man, woman or child who suffers from Catarrh. Hawking or Spitting, Headaches, Discharging Ears, Head Noises, Ringing or Buzzing in the Ears, so I can send them absolutely free my Nasal Douche, Five Days' Treatment and my New Book on Catarrh, Eye and Ear Troubles. My Nasal Douche is my own invention, constructed on scientific principles, easily cleaned, perfectly sanitary and so simple that any child can use it. I've proved its value in thousands of cases and I want to convince you that I can cure you. I can prove this statement to you in five days' time if you will only let me do so. I don't care how serious your case may be or how long you may have suffered, or what other doctors have told you. I want you to prove it for yourself at my expense. Simply send me your name and address and I will send

**My 50c Nasal Douche, Five Days' Treatment and My Illustrated Book—ALL FREE.**

My Illustrated Book tells how to quickly relieve and cure Distressing Head Noises, Ringing and Buzzing in the Ears, Discharging Ears and Catarrh. It tells how deaf people, except those born deaf, may be restored to perfect hearing. It tells in plain, simple language how all diseases and defects of the Eye, such as Failing Eyesight, Catarrh, Grains and Lids, Scum, Red Eyes, etc., etc., may be successfully treated by my patients in their own homes. It tells all about my Mild Medicine Method which has cured so many Catarrh sufferers and has restored hearing and sight to scores of supposedly incurable patients in every State.

Send No Money

**FREE TO YOU**

Simply your name and address on a post card and you'll receive by return mail my Nasal Douche, 5 Days' Treatment and my new Book on Catarrh, Eye and Ear Troubles—all Free. This means absolutely free, no obligation, no promise to pay, no condition whatever. Write today.

**DR. F. G. CURTS, 120 Gumbel-Curtis Building, KANSAS CITY, MO.**

COMPLETE  
ONLY  
\$15.00



### JUST SEND ME ONE DOLLAR

and I will ship O. D. to any railroad station in the U. S. this **Willard Steel Range**. Anyone can say they have the best range in the world, but I will furnish the evidence and leave the verdict to you. After you examine this range, if you are satisfied in every way, pay Agent \$1.00 and freight, and you become the possessor of the best range in the world for the money. The range has six 8-inch lids; 18-inch oven; 12-inch broiler; large warming closet; top cooking surface, 36x48 in. Guaranteed to reach you in perfect order. Shipping weight, 40 lbs. Thousands in use and every one of them giving satisfaction. Write for full description and testimonials.

**WM. G. WILLARD**

St. Louis, Mo.

ST. LOUIS, MO.

Slightly Damaged and  
Factory "Rebuilt" Type-  
writers at Greatly Reduced  
Prices.

Ribbons for all makes of  
Typewriters. Either One  
Two or Three Colors.

March 12, 1908.

THE BAPTIST RECORD.

13

## Kokomo Woman Gives Fortune

To Help Women Who Suffer.

In the past few years Mrs. Cora B. Miller has spent \$125,000.00 in giving medical treatment to afflicted women. Sometime ago we announced in the columns of this paper that she would send free treatment to every woman who suffered from female diseases or piles.

More than a million women have accepted this generous offer, and as Mrs. Miller is still receiving requests from thousands of women from all parts of the world, who have not yet used the remedy, she has decided to continue the offer for awhile longer, at least.

This is the simple mild and harmless preparation that has cured so many women in the privacy of their own homes after doctors and other remedies failed.

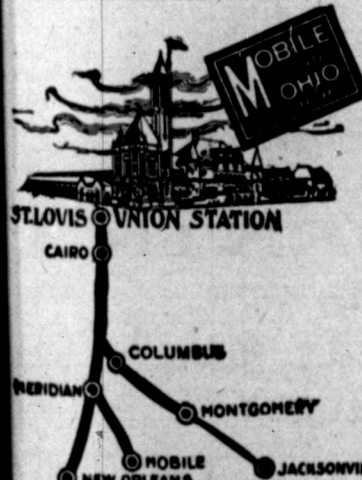
It is especially prepared for the speedy and permanent cure of leucorrhoea or whitish discharges, ulceration, displacements or falling of the womb, profuse, scanty or painful periods, uterine or ovarian tumors or growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness and piles from any cause, or no matter of how long standing.

Every woman sufferer, unable to find relief, who will write Mrs. Miller now, without delay, will receive by mail free of charge, a 50 cent box of this simple home remedy, also a book with explanatory illustrations showing why women suffer and how they can easily cure themselves at home without the aid of a physician.

Don't suffer another day, but write at once to Mrs. Cora B. Miller, Box 3262, Kokomo, Indiana.

## PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial with references from your own reality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 22, South Bend, Ind.



Between the  
NORTH AND THE SOUTH.  
SLEEPING CARS.  
EXCELLENT DAY COACHES.  
JOHN M. BEALL,  
General Passenger Agent,  
St. Louis, Mo.

## WEAK MAN RECEIPT FREE

Any man who suffers with nervous debility, loss of natural power, weak back, failing memory or deficient manhood, brought on by excesses, dissipation, unnatural drains or the like, may cure himself at home with a simple prescription that I will gladly and free, in a plain sealed envelope, to any man who will write for it. A. E. Robinson, 71 Lusk Building, Detroit, Michigan.

## A Tribute to W. E. Dodds.

The message that the end had come was not a surprise. For months we knew he had been fighting a losing battle. It was apparent, when I saw him last that the proud citadel of a strong constitution, manned by an heroic will must soon surrender to the last enemy. The siege was longer than I expected. How heroically he struggled in the contest of life, a life made enjoyable by worthy ambitions, and supremely sweet by the hallowed influences of a Christian home. Who of us would not cling to such a life!

While the message was not a surprise, it was to me a source of grief. He was my friend, numbered among the warmest of them. I had known him for years, but the tenderest ties were formed when, as his pastor, his nobleness of soul was made beautifully apparent in his faithfulness to the trusts committed to him. He was the soul of cordiality in his home and his kindly counsels were helpful to his pastor.

His religious life was not demonstrative, but to know him intimately, was to understand that the virtues which adorn the noblest souls were emphasized in his character.

There was a beautiful simplicity in his life: perseverance in the path of duty, sacredness in his friendships, loyalty to truth, an unyielding affection for home and loved ones, a heroism in suffering. These always make a worthy character, especially when safe-guarded, as was true with him, by the outside sentinels of conviction and candor.

But now the reaper has thrust in his sickle and gathered the golden grain. It is fitting that the ripened sheaf should be gathered into the heavenly garner. We shall miss him sadly, yet the influence of such a life is not lost to us.

"Thou art gone to the grave, but we will not deplore thee. Though sorrows and darkness encompass the tomb, The Saviour has passed through its portals before thee, And the lamp of his love is thy guide through the gloom."

"Thou art gone to the grave, but we will not deplore thee, Since God was thy Ransom, thy Guardian, thy Guide. He gave thee, and He will restore thee. And death has no sting since the Saviour hath died."

I lay this chapter on his bier: I loved him because he loved God. I loved him because he loved God's people. I loved him because he loved the truth.

## A Mild Laxative

Ask your doctor to name some of the results of constipation. His long list will begin with sick-headache, biliousness, dyspepsia, thin blood, bad skin. Then ask him if he would recommend your using Ayer's Pills for constipation. Just one pill at bedtime, a few times, that's all.

I loved him because he loved the right.  
I loved him because he loved his friends.  
I loved him because he loved home and loved ones.  
I loved him because he loved me.

I. H. Anding.

How's This.

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by him.

WALTON, KINAY & MARTIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 50c per bottle. Sold by all Druggists.



No wonder baby doesn't smile. If your head was on fire, Would you?

A simple application of TETTERINE preceded by a hot bath with Tetterine Soap will relieve the most aggravated form of that burning, tormenting eczema. It cleanses, soothes and heals the most stubborn cases of skin disease, in infants and adults alike. Tetter, eczema, ringworm, itching piles, sores, scalp diseases, heat, rashes, etc., quickly yield to TETTERINE if directions are followed. This remedy is composed of the purest of antiseptic ingredients, in the form of a fragrant ointment, very pleasant to use and harmless to the most delicate skin. Every family should keep both the soap and the ointment in the house, and use them at the first symptom of a skin trouble. The Soap is not only medicinal but toilet as well, and a great skin beautifier. If your druggist does not keep them, send 25c for soap and 50c for ointment to SHUPTRINE COMPANY, Savannah, Ga.

## A Terrible Crime Against Society

WHEN

WHISKEY, MORPHINE, LIQUOR and ALL DRUG ADDICTS

AS WELL AS

Nervous Prostration

are neglected, since beyond doubt they

**CAN BE CURED**

without shock or pain in little time at that magnificent modern

**New Fenwick Sanitarium and Hospital at Abbeville, La.**

Acknowledged by all to be the largest and finest in America. Don't be deceived. This is one of the few first class sanitariums in the United States. Special department for ladies. References first class including governors, senators, archbishops, ministers, and hundreds of former patients. Worth investigating. Write

**Fenwick Sanitarium, ABBEVILLE, LA.**

**PERFECT DUST HEATER**  
**Free to Housekeepers**  
We want every housekeeper to have a Perfect Dust Heater. Every home needs it every day. Hundreds of testimonials. To introduce it we will send a New Household Necessity of equal value and Free Postage. Send 40 cents, stamps or money order.  
**Heldberg Sales Co., Altamont, N. Y.**

**Try This Constipation Cure Free.**  
If you are suffering from constipation, or any of its attendant ills such as rheumatism, dyspepsia, headaches, biliousness, malaria, etc., write today to Dr. Joseph A. Willis, of Crawfordsville, Ind., and he will mail you FREE a trial package of PANSY COMPOUND. A positive and sure relief. We guarantee PANSY COMPOUND (under the U. S. Pure Food & Drugs Law) to be absolutely free from alcohol and all poisonous drugs.

## DR. W. B. THOMASON

Does a general practice in office only.  
**SPECIALIST**

in electro therapeutics and X-Ray.

Treats all forms of chronic, nervous and skin diseases: rheumatism, dyspepsia, headaches, biliousness, malaria, etc., in all its forms, neuralgia, paralysis, headache, backache, goiter, all forms of indigestion, constipation and ulcerations, cancer and ulcers of all kinds.

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